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THE MOST REVEREND JOHN BAPTIST PURCELL, D.D., ARCHBISHOP OF CINCINNATI

(1800-1883)

A writer of the Church history of the United States during the nineteenth century must become intimately acquainted with the life and labors of Archbishop Purcell, the Patriarch of the West and the creator of the great Archdiocese of Cincinnati, if he would present to posterity a full account of the founding of the Church in our country and reveal the fascinating story of the American Hierarchy.

Born with the century in February, 1800, at Mallow, Ireland, John Baptist Purcell early felt the call to the ministry of God's altar, and, like Samuel of old, cried, "Lord, here am I." At the age of eighteen he realized that he could not fulfil his heart's desire in his native land on account of English laws preventing higher education for Catholics; therefore, a century ago he bade adieu to home and friends, crossed the ocean and reached Baltimore in the spring of 1818.¹ With a certificate from Asbury College, Baltimore, he obtained a position as tutor in the family of Doctor Wilson on the eastern shore of Maryland. He remained there about two years until he was invited to Emmitsburg by the Rev. John Dubois, President of Mt. St. Mary's College, to become pupil and professor. Events proved that Father Dubois was inspired when he sent forth a call for the young John Baptist to place his name on Mt. St. Mary's scroll.²

He could sit with ease in the company of brilliant students and professors gathered at the old Mountain College, and it was not long until his personal charm, rare mental endowments and

¹ Archives Mount St. Mary's of the West, Bishop Purcell's *Journal*; Archives Mount St. Joseph-on-the-Ohio, Marianne Reilly's *Journal*; Archives Mount St. Joseph-on-the-Ohio, *Community Records*.

² "Asbury College (Methodist) was established in Baltimore in 1816, and named in honor of Bishop Asbury, fifty years a preacher, who died that year. Its first President was Rev. Samuel K. Jennings. It was located at the corner of Park Avenue and Franklin Streets, was chartered February 10, 1818, for the benefit of youth of every religious denomination with literary honors according to merit. It conferred degrees in 1818." *Letter of John Parker, Librarian of Peabody Institute, Baltimore, November 26, 1917. Circular of Information, No. 2, 1894. Bureau of Education. History of Education in Maryland. Herbert B. Adams, pp. 247-254.*

attractive qualities of heart, together with his burning zeal and vigorous faith, marked him as a leader of men.

He received tonsure and minor orders from Archbishop Maréchal on May 4, 1823, and on March 1, 1824, accompanied the Reverend Doctor Bruté to the Seminary of St. Sulpice in Paris, where he continued his course in theology.³ He was raised to the priesthood by the Archbishop of Paris, the Most Reverend Hyacinthe Louis de Quelen, in the historic church of Notre Dame, on May 21, 1826.⁴ After his ordination he remained in Paris for eighteen months longer, pursuing the higher courses in philosophy and theology. He returned to the United States in 1827, accompanied by the Reverend Samuel Eccleston, the future fifth Archbishop of Baltimore.⁵ Father John Baptist Purcell found his American Alma Mater steadily growing into the hearts and minds of its students, the future great men in Church and State. He gave to his work there the fulness of his powers, and in two years was elected to the Presidency. This appointment was contemporaneous with the First Provincial Council of the Church in the United States.⁶ The following year, 1830, through the efforts of its President, Mt. St. Mary's College was incorporated by the Legislature of Maryland.⁷

The then far-off Western city of Cincinnati lost its first bishop, the Right Rev. Edward Dominic Fenwick, O.P., on September 26, 1832,⁸ and Father John Baptist Purcell was chosen to succeed him. A letter from Bishop England to the Reverend James Ignatius Mullan, editor of the *Catholic Telegraph*, announced the news to his episcopal city. In this letter Bishop England asked Father Mullan to urge Father Purcell to accept the appointment

³ MCSWEENEY, *The Story of the Mountain*, Vol. i, p. 115.

⁴ Archives Cincinnati Archdiocese.

⁵ *Centennial History of Baltimore Cathedral*. Archives Mount St. Joseph-on-the-Ohio.

⁶ Archives Cincinnati Archdiocese. *Centennial History of the Baltimore Cathedral*. *Truth Teller*, Vol. v, pp. 343, 350. *The Metropolitan*, Baltimore, 1830, p. 34. SHEA, *op. cit.*, Vol. iii, pp. 408-419. HAMMER, *Der Apostel von Ohio*, pp. 52-92.

⁷ MCSWEENEY, *op. cit.*, Vol. i, p. 232. Archives Mount St. Mary's of the West, Archives Mount St. Joseph-on-the-Ohio. *Letters*. Cf. *Catholic Encyclopedia*, Vol. x, p. 605.

⁸ Archives Mount St. Joseph-on-the-Ohio. *Journals*. Cf. *Catholic Telegraph*. Letter of Eliza Rose Powell, Vol. i, p. 406. Cf. *The Truth Teller*, Vol. viii, p. 340. HAMMER, *Der Apostel von Ohio*, p. 142.

stating that he knew efforts would be made to have him resign and retain his charge at Emmitsburg. The Bishop stated that there had been a "series of delays," and tradition asserts that the Cardinals, hesitating in their choice between Father John Purcell and Father John Hughes, asked Bishop England for a helpful suggestion. The Bishop could think of nothing to sway the Cardinals unless the fact that Father John Hughes was a self-made man might make him more acceptable than Father Purcell, a college president.⁹

The Cardinals in good faith conveyed to the Sacred College the message that Bishop England thought "a self-made man like Father John Purcell would be more agreeable to the people of the West" and told the Bishop later that their Eminences were highly gratified and had sent the document to the Holy Father for his signature. The Apostolic Brief reached the Archbishop of Baltimore in August, and Father Arthur Wainwright took it to Father Purcell at Emmitsburg. Doctor Bruté was opening a retreat for the students of the Seminary, and Father Purcell joined them in the holy exercises. He spent the month of September in settling his affairs at the College, and early in October sought the hospitable roof of Fathers Matthew Lekeu, S.J., and Paul Kohlmann, S.J., in Conewago, Adams Co., Pa. (now Edgegrove, in the Diocese of Harrisburg). Father John Francis Hickey, S.S., went there to assist him, and remained with him until the day of consecration.¹⁰ This took place on Sunday, October 13, 1833, in the Baltimore Cathedral. The consecrator was the Most Reverend James Whitfield, D.D., Bishops Dubois and Kenrick assisting him. The sermon for the occasion was preached by Reverend Samuel Eccleston, S.S., and Bishop Frederick Rese, of Detroit, Mich., was present in the sanctuary. The following Sunday, October 20, the Second Provincial Council of Baltimore was opened, and lasted a week. Bishop Purcell attended all the sessions of the Council, and while in Baltimore was the guest of the brother of his successor, a half-century later, Archbishop William Henry Elder.¹¹ After the Council he has-

⁹Archives Mount St. Joseph-on-the-Ohio. *Bishop England's Letter.*

¹⁰*Ibid.*

¹¹SHEA, *Hist. Cath. Church*, vol. iii, p. 432.

tened to pay his farewell visits to his mountain home and St. Joseph's Valley.

He sang Pontifical Mass and preached at the College on Sunday, November 3, and was entertained by the pupils of St. Joseph's Academy on Monday, November 4. On Thursday, he left Emmitsburg, paying for his journey out of two hundred dollars borrowed from Father Hickey, S.S. He traveled by stage from Frederick, Md., to Wheeling, W. Va., reaching the latter place on Sunday morning, November 10. Here he began the busy missionary life which was his spirit's meat and drink for many decades. He heard confessions, preached, said Mass, and by special request, preached again in the evening. On Monday afternoon he and his party, two Sisters of Charity, Miss Ann Marr and a little boy, William Ryan, left Wheeling in the steamboat *Emigrant*. They reached the public landing in Cincinnati at 10 a. m. Thursday, November 14.¹² He was escorted to the house of Mr. Santiago, on Sycamore Street, opposite the Cathedral, from which, dressed in pontificals, he was led by a procession of the clergy and laity to the main altar of the Cathedral. He knelt at the foot of the altar until Bishop David conducted him to his episcopal throne. Bishop Flaget of Bardstown then addressed him, recalling the episcopal consecration of his predecessor, whose body lay beneath the sanctuary. He congratulated the widowed Church of Cincinnati that her mourning garb might be laid aside and her children's voices be raised in notes of thanksgiving to God for the presence of a Father in the midst of them.¹³

Scarcely was the day of ceremony over when the eager young Bishop began a serious study of the charge committed to his keeping. The College and Seminary claimed his first care, and he took part in the great work of education by filling the office of President of the Athenaeum. In his first Pastoral, published shortly after his arrival, he showed his zeal for the furtherance of Christian education, urging the people to depend on their own exertions rather than upon European aid in building churches and schools. In it, too, he extolled the life and labors of his saintly predecessor,

¹² Archives Mount St. Mary's of the West, *Journal*. Archives Mount St. Joseph-on-the-Ohio, *Journal*.

¹³ Archives Mount St. Mary's of the West. *Catholic Telegraph*, Vol. iii, p. 5.

Bishop Fenwick, who had died a martyr to duty in Canton, Ohio, a year previous, on September 26, 1832.¹⁴ His first Charity Sermon for the benefit of the Orphan Asylum led to the foundation of the St. Peter's Benevolent Association, which together with the St. Joseph Society, formed twenty years later, has provided for the homeless little ones of the Cincinnati Archdiocese from the time of its institution until the present day.¹⁵ A visitation of his extensive diocese was his next work. Bad roads, swollen creeks, lumbering stage-coaches, prejudiced people, few Catholics, sparsely settled districts, might have daunted a less heroic soul; but these obstacles did not even change the gladness of spirit with which he set forth and continued his journeys in the cause of truth. He found the work of the earlier missionaries and the Dominican Fathers, and blessed their footprints, encouraging to germination the seed they had sown, and nourishing to fructification the plants still showing life.¹⁶

He saw himself established in a State already noted for its private schools and colleges, and in his own city he found intellectual activity to which he gave generous and enthusiastic support. He was recognized by the literary people of his new home as one who could speak authoritatively on scientific, classical, or literary subjects, as well as on matters of doctrine. He used his gift of oratory to overcome prejudice, to keep in touch with the educational system around him, and to have the opportunity of removing ignorance of Catholic belief, he accepted membership in the College of Teachers.¹⁷ In a few years, after his arrival in Cincinnati, the tide of immigration turned to Ohio, and as his episcopal city had but one Catholic church, the Cathedral, he decided to build Holy Trinity Church, to be devoted to the use of the German-speaking Catholics. Cincinnati had then for its limits Northern Row, now Liberty Street; Eastern Row, now Broadway; Western Row, now Central Avenue, and the river frontage at the south. Beyond Western Row was a commanding eminence, the "Old Mound," the center of the plan of the Mound Builders who orig-

¹⁴ Archives Mount St. Joseph-on-the-Ohio. *Catholic Telegraph*, Vol. iii, p. 11.

¹⁵ *Ibid.*, Vol. iii, p. 55. Archives Mount St. Joseph-on-the-Ohio.

¹⁶ Archives Mount St. Joseph-on-the-Ohio. SHEA, *op. cit.*, p. 620.

¹⁷ Archives Mount St. Mary's of the West; Archives Mount St. Joseph-on-the-Ohio.

inally and most artistically laid out Cincinnati. This spot the Bishop chose for the site of Holy Trinity Church, for he saw that the city must spread westwardly and occupy the beautiful natural parks between the river and the hills.¹⁸ The immigration which affected Cincinnati had a corresponding influence on hamlets, villages and towns. Everywhere was the activity of growth and the Bishop following up each natural development labored to place side by side with material progress opportunities for the mental, moral and spiritual upbuilding of his flock. Holy Trinity Church was blessed on October 5, 1834, the first German parish of the diocese, and the first west of the Alleghanies.¹⁹

Although so occupied at home with planning churches and schools, teaching and preaching, he heard and answered promptly the call of his brother Bishops, and there are records of his preaching and lecturing in the north, south, east and west.²⁰

As a member of the College of Teachers, he met Mr. Alexander Campbell, who, contrary to the laws of the College, attacked the Catholic Church. Bishop Purcell expressed his disapprobation of Mr. Campbell's language and the latter announced in the public forum that he would preach on the subject in the Baptist Church the following Monday. The Bishop, who attended, was invited to reply, which he did from the same pulpit the next evening, with the enthusiastic applause of the whole audience. Mr. Campbell demanded an oral controversy in systematic form with moderators and limited time. The Bishop declined, but Mr. Campbell insisted, and the Purcell-Campbell controversy took place in the Sycamore Street Meeting House, beginning Friday, January 13, 1837, and closing on Friday, January 20. Its sessions were from 9.30 a. m. until 12.30 and from 3 p. m. until 5 p. m. each day except Sunday. At the close of the debate the secular press announced that Alexander Campbell's defense "in nowise tortured Catholicism." Although the Bishop was averse to these debates he thought it necessary to answer such attacks, and many conversions were the result, among them Judge Burnet, former

¹⁸ Archives Cincinnati Archdiocese, *Catholic Almanac*, 1834; HOWE, *Historical Collections*, Cincinnati, 1848, p. 9.

¹⁹ *Ibid.*, Cf. *Catholic Telegraph*, Vol. iii, p. 349.

²⁰ *Catholic Telegraph*, Vol. iii, pp. 81, 246-365; *Ibid.*, Vol. iv, pp. 316-375.

Governor of California, author of *The Path which Led a Protestant Lawyer to the Catholic Church*.²¹

Priests' retreats followed by a synod of the clergy were held yearly, each occupying a week. Later, retreats for the laity followed for another week. Anniversary Orations, like the Charity Sermons, were the chief means of helping the Asylums. They served two purposes. Persons of marked ability and reputation were invited for the purpose, and the congregation had the advantage of listening to renowned speakers while performing their duty to the poor.²² Fairs were begun later, and a society called "The Mary and Martha Society" for the temporal and spiritual relief of the sick and indigent.²³ The needs of the diocese at this time, 1838, impelled the Bishop to visit Europe as "a beggar and a pilgrim" for the sake of his flock. The Leopoldine Association, founded through the earnest solicitations of a Cincinnati priest, Father Rese, had helped the Church in Ohio during Bishop Fenwick's time, but during the first three years of Bishop Purcell's administration nothing had been sent from Vienna.²⁴ In 1837, a gift of four thousand florins came, and the same amount in 1838. The Bishop left Cincinnati in May, 1838, and reached Liverpool in July. He visited his mother in Mallow, and received public honor in his native place. He was received in Belgium as an Apostle of the New World. Some Belgian clergy after listening to his words of burning zeal cried out, "We are nothing! We have seen John the Baptist. We have seen Paul the Apostle of Nations—the Apostle of the New World!"²⁵ During the winter he journeyed to Munich and Vienna, laid before the Leopoldine Association the needs of his struggling diocese and succeeded in arousing the interest of the Society. Very Reverend Hercules Brassac, who had recently and through the influence of Bishop Purcell opened the "Agence Ecclésiastique du Clergé Catholique des États Unis d'Amérique," accompanied him.²⁶ From Vienna the Bishop went to Rome

²¹ *Catholic Telegraph*, Vol. vi, p. 100; Archives Mount St. Joseph-on-the-Ohio.

²² Archives Cincinnati Archdiocese; Archives Mount St. Joseph-on-the-Ohio.

²³ *Catholic Telegraph*, Vol. vii, p. 38; Archives Mount St. Joseph-on-the-Ohio.

²⁴ Archives Cincinnati Archdiocese, *Catholic Encyclopedia*, Vol. iii, pp. 773-776. Cf. *Catholic Historical Review*, Vol. ii, pp. 51-53.

²⁵ *Dublin Register*, October 20, 1838.

²⁶ Archives Mount St. Joseph-on-the-Ohio. Cf. *Brassac Letters*, in the *Catholic Historical Review*, Vol. iii, pp. 392-416.

where he spent much time and had frequent audiences with Gregory XVI.²⁷ Writing from the Sulpician Seminary of St. Irenaeus at Lyons, May 2, 1839, he says:

When asked if the divine service begins to be performed *with a certain solemnity* chez nous, my answer to such questions is something of a swell, and a "Ça Commence" gives the enquirer a hint that we have a little pride mixed with other bad qualities and defects which makes us resent with proper dignity such insinuations. However, I should be very wrong to take offense at anything that is said by our Catholic brethren in Europe concerning our Church in the United States. They all take the most sincere interest in our welfare, they are generous in their contributions, fervent in their prayers, sanguine in their hopes for the American Church. When kings have, in some measure, ceased to endow the Church, the poor have taken it under their munificent protection and bid fair to afford it more effectual support—without stifling, or squeezing it almost to death, as kings have done but too often, in their embrace. I cannot describe to you all the joy which this admirable association of the poor to sustain the foreign missions affords the common Father of the faithful. His heart is truly like that of his divine Master, the Heavenly Shepherd and Great Bishop of our souls. He received me with the most cordial and paternal affection, took me in his venerable arms, made me sit by his side, kept my hand in his and said to me such kind and encouraging words as I should not dare allow myself to repeat. The repeated benedictions which he gave to all who are so justly dear to our Lord in Cincinnati inspire the hope that you . . . will be ever happy, good, and fervent, that earthly happiness, as I pray God, may be to you a pledge of everlasting bliss. . . . I reserve for conversation anecdotes of the courts and kings that I have visited in Europe. These visits have convinced me more than ever that there is nothing great or grand, or amiable, or bright, but Heaven—and that kings can deserve it as well as beggars. The month of April was a terribly capricious one in the south of Europe—and it was no pleasant affair to be there with sharp and freezing Northerners in Florence, Marseilles and Lyons at a time of the year when we think at home that there is nothing but sunshine and flowers in these reputed happier climes. I am an invalid here in the Seminary of St. Sulpice at Lyons with sore throat and sore bones after my journey through the "Eden of the World." Alas! there was something to regret in that other! I am not quite sure whether I can be at home for the 1th of August, although with the divine blessing it is probable. Will you . . . have as many rooms as possible prepared for our expected visitors at my return? It is likely that I shall be accompanied by at least six priests, perhaps by ten. . . .

I offered up the Holy Sacrifice in the Cathedral dedicated to St. John Baptist, and Bishop Flaget preached for the members of the Prop-

²⁷ *Ami de la Religion*, June 13, 1838, *Catholic Telegraph*, Vol. viii, p. 294.

agation of the Faith. There were 4,000 communions in the city today, and to 300 of the number I had the happiness to break the Bread of Life and Immortality. How much happier they than the young man who has shot himself in despair of correcting the bad habits of a gambler, or the four foolish virgins drowned yesterday morning by the swamping of a pleasure boat in the rapid Rhone! . . .

There is a purgatory, and mine consists in this life's interruptions. At home or abroad, it is nothing but tap, tap, tap at my door. I try to resign myself to it as one of the ways to get to Heaven—but it makes me leave undone many things which I should do to reach that bright abode. Yesterday I visited the Hospital General. There are in it 1,100 sick, attended by 160 Sisters, who wear a religious habit, a large silver cross, give edification, but belong to no religious order, obey no particular superior, but the Administration of the Hospital. There are 40 lay-brothers also in the Hospital. Oh, what a discount on the joys of life is that large mass of human misery!—O God! what is man that thou art mindful of him! . . . A circumstance occurred at a dying bedside which greatly consoled me. I'll tell it you, please God, in Cincinnati.²⁸

As a result of his earnest appeals during his journey through Europe and the influence of Father Brassac, the Bishop returned to Cincinnati with several clergymen. They sailed from Havre on July 8, in the ship *Silvie de Grasse* and arrived in New York on August 22, 1839. His formal welcome home occurred on September 19. In a reply to an address of the St. Peter's Benevolent Society, he told his people:

That his absence from them for so long a time was occasioned by their spiritual and temporal necessities, and that to relieve them he had despised shame and knocked with the pilgrim and beggar at the gate of the rich and the cottage door of the poor in Europe.²⁹

The Catholics of Ohio and Kentucky learned at this time that the *Catholic Telegraph*, because financial support was wanting, must discontinue its publication. They held a mass meeting, and devised not only means for its maintenance, but established likewise "The Roman Catholic Society for the Diffusion of Knowledge." This Society attracted attention in other large cities, and Rev. Dr. J. White wrote Bishop Purcell that they were following his example and establishing a similar association at Calvert Hall, Baltimore.³⁰

²⁸ Archives Mount St. Joseph-on-the-Ohio.

²⁹ Archives Cincinnati Archdiocese; cf. *Catholic Telegraph*, Vol. viii, p. 351.

³⁰ *Catholic Telegraph*, Vol. viii, pp. 380-382.

The year 1840, being the fiftieth anniversary of the consecration of Right Reverend John Carroll, first Bishop of Baltimore and of the whole United States, was a year of Jubilee and the Fourth Provincial Council was opened on May 16, in the Baltimore Cathedral.³¹ It was the largest ever assembled in the new world, the number of Bishops being thirteen. Archbishop Eccleston and his eleven suffragans had invited Bishop Forbin-Janson of Nancy and Toul and Primate of Lorraine, France, to attend the meeting. This illustrious prelate of noble family had a great desire for missionary life and Pope Gregory XVI, at the request of Bishop Purcell, had sanctioned his coming to the United States. The decrees of the Council, eleven in number, were confirmed by the Pope on November 22.

At the Third Provincial Council held in April, 1837, the bishops had asked that sees be created at Pittsburgh, Nashville, Natchez and Dubuque.

In 1840, the Sisters of Notre Dame of Namur arrived in Cincinnati and the Jesuit Fathers of the Missouri Province opened a college in the Athenaeum.³² The Seminary was moved to the Lytle Farm in Brown County. It was under the direction of the Vincentian Fathers for several years, but as the Bishop desired personal supervision of his ecclesiastical students, the Seminary was restored to its old place and the Jesuit Fathers conducted it for a short time until the Bishop's dream of a Mount St. Mary's of the West began to be a reality.

The Cincinnati Cathedral described, in 1828, as "a neat and elegant building finished in the Gothic order," had become too small for its congregation and the Bishop purchased a site opposite the City Building for a new Cathedral. The corner-stone was laid on May 20, 1841.³³ At this time there were fifty-five churches in the diocese and others in prospect. The Redemptorist Fathers on account of discouraging experiences with the people of St. Alphonsus Church in northern Ohio had left the diocese in 1839, much to the regret of the Bishop.³⁴

³¹ *Catholic Telegraph*, Vol. ix, p. 150; SHEA, *op. cit.*, p. 452.

³² American Catholic Historical Society *Records*, Vol. xi, p. 325 *et seq.* Archives Mount St. Joseph-on-the-Ohio; BRASSAC *Letters*.

³³ Archives Cincinnati Archdiocese, *Catholic Telegraph*, *op. cit.*, pp. 181-183.

³⁴ Archives Cincinnati Archdiocese; SHEA, *op. cit.*, Vol. iii, pp. 31, 620-621.

The Dominican and Jesuit Fathers were assisting the secular clergy in all parts of the diocese and the progress of Catholicity was so apparent that the prejudice of Lyman Beecher found vent in his "Plea for the West," an argument against foreign immigration to the Mississippi Valley.³⁵ The Bishop not only saw the spread of religion through his diocese but he realized that Cincinnati proper was mounting the beautiful hills surrounding it and with his extraordinary foresight and good taste selected the most promising sites for churches and institutions. The cross-crowned hills of the Queen City of the West are a perpetual monument to his zeal for God's glory. Many bishops on their way to the Fifth Provincial Council of Baltimore, which opened on May 14, 1843, stopped in Cincinnati and congratulated Bishop Purcell on the progress of religion in Ohio. Sixteen bishops attended the Council, which opened with very imposing ceremonies. Bishop Purcell occupied the pulpit on the evenings of Monday and Friday, and on the following Sunday at High Mass. He delivered a discourse in Calvert Hall on Monday, gave Confirmation on Ascension Thursday, Minor Orders to some Jesuit novices in Frederick on Friday, Confirmation on Saturday in St. Joseph's Chapel "in the happy Valley of the Sisters of Charity," and on Sunday sang High Mass and administered Confirmation in the home of his early days, Mount St. Mary's, Emmitsburg.³⁶ He and Bishop Hughes sailed from Boston early in June and spent the summer in France. Bishop Purcell returned in the late fall enriched by many gifts for the institutions of his diocese. He left Havre on the ship *Vesta*.³⁷ He expected the Fathers of the Precious Blood to accompany him, but they sailed later and arrived at New Orleans on December 21, 1843.³⁸ They arrived in Cincinnati on New Year's Day, 1844, by way of the Mississippi and Ohio Rivers and were members of the second European community brought to the New World by Bishop Purcell. They took charge of the field of labor resigned by the Redemptorist Fathers who went to Pittsburgh. On St. Joseph's Day of this year, 1844, Bishop Purcell began his long list of Consecrations in St. Peter's

³⁵ VENABLE, *Literary Culture*, p. 379; *Catholic Telegraph*, Vol. xii, p. 86.

³⁶ *Catholic Telegraph*, *op. cit.*, p. 166-174.

³⁷ Archives Mount St. Joseph-on-the-Ohio.

³⁸ *Ibid.*; SHEA, *op. cit.*, Vol. iv, p. 173.

Cathedral, Cincinnati. Bishop Henni was made Ordinary of Milwaukee and Bishop Reynolds of Charleston. Bishop Henni was Vicar-General and had founded, in 1837, the first German Catholic paper published in the United States—*Der Wahrheitsfreund*.³⁹ It continued its existence, a companion to the *Catholic Telegraph* for eighty years. The year 1845 was remarkable for the number of churches begun or blessed and for the advent of the Ursuline Sisters from France, with Mother Julia Chatfield as Superior. They took possession of the old Seminary, the Lytle Farm, in Brown County and opened their Academy of St. Martin.⁴⁰ On September 29, the Bishop issued a pastoral letter, informing his flock that the Cathedral would be consecrated on All Saints Day. For eight days previous to the ceremony the clergy were engaged in the exercises of a spiritual retreat. On the day of consecration the English-speaking Catholics of Cincinnati received Holy Communion in the old Cathedral to prepare their souls for a joyous and worthy entrance into their new and magnificent church. Archbishop Eccleston of Baltimore was the consecrating prelate and the ample sanctuary was filled with bishops and priests who came to rejoice with Bishop Purcell, who saw “the places of his Tents enlarged and their cords lengthened on every side.”⁴¹ Then it occurred to him that another See in the northern part of Ohio would be an advantage to religion and this thought he revealed to Archbishop Eccleston and placed before the Fathers of the Sixth Plenary Council of Baltimore in May, 1846. The Holy See created the Diocese of Cleveland, making the line of division 40° 41', but this proved unsatisfactory and county limits were adopted.⁴²

The years 1847 and 1848 were noted for the many churches erected in Ohio and for the visitation of all of them by the zealous Bishop.⁴³ After the solemn removal of Bishop Fenwick's body from St. Xavier Church to the Cathedral, the Bishop began the arduous task of visiting every church in his diocese. In Gallipolis, where the French, in 1790, had established a Prefecture-Apostolic to include southern Ohio, the Bishop had the happiness

³⁹ Archives Cincinnati Archdiocese.

⁴⁰ SHEA, *op. cit.*, Vol. iv, p. 177.

⁴¹ *Catholic Telegraph*, Vol. xiv, p. 319.

⁴² Archives Cincinnati Archdiocese.

⁴³ Archives Cincinnati Archdiocese; *United States Catholic Magazine*, Vol. viii, p. 10.

of bringing back to the Church a granddaughter of Mr. Vincent, M.C., one of the colonists who came with Dom Didier, Benedictine Procurator of the Abbey of St. Denis near Paris. Dom Didier built a church at Gallipolis, and labored for a few years among his disheartened people who, finding themselves deceived by wealthy speculators of France, abandoned the dream of a rich colony in the Scioto valley and returned to their own homes. Their pastor went to St. Louis and engaged in parochial work.⁴⁴

The Bishop's letters are filled with graphic descriptions of his travels, but the most noticeable features are the cheerfulness of a missionary and the zeal of an apostle.

In 1848, the Father General of the Jesuits in Rome sent through Very Reverend Father Van de Velde, S.J., a document declaring "Bishop Purcell Founder of the St. Xavier College." By the terms of the paper the Bishop became a participant in all the prayers, good works and suffrages of all the members of the Society of Jesus *in perpetuum*, during life and after death.⁴⁵

On July 19, Feast of St. Vincent de Paul, the Bishop laid the corner-stone of Mount St. Mary's of the West, his Theological Seminary.⁴⁶ The Seventh Provincial Council of Baltimore opened on May 6, and closed on May 13, the following Sunday.⁴⁷ Two Archbishops and twenty-three Bishops attended. Archbishop Kenrick made the opening address, Bishop Purcell preached at the requiem for deceased prelates, and Bishop Hughes closed the Council. It was to this Council that His Holiness, Pope Pius IX, had been invited. On account of conditions in Italy it was believed the Holy Father might go into France and the American Hierarchy hoped to have the privilege of receiving him in Baltimore. His answer was, "Nothing could be more grateful to my heart than to enjoy the presence and conversation of the Fathers of the Council but existing times and circumstances make it impossible."⁴⁸

⁴⁴ SHEA, *op. cit.*, Vol. iii, pp. 333-334; Cf. CATHOLIC HISTORICAL REVIEW, Vol. ii, pp. 195-204 (*A Vanished Bishopric*); The story of Scioto has been charmingly told by Father Lawrence Kenny, S. J., in the CATHOLIC HISTORICAL REVIEW, Vol. iv, pp. 415-451.

⁴⁵ Archives Mount St. Joseph-on-the-Ohio. *Letters*.

⁴⁶ ALZOG (Pabisch and Byrne), *History of the Church*, Vol. iii, p. 786; *Catholic Telegraph*, Vol. xviii, pp. 106, 114-115.

⁴⁷ *Ibid.*, p. 152.

⁴⁸ *Ibid.*

In this Seventh Council, the erection of Cincinnati into a Metropolitan See, with Louisville, Detroit, Vincennes and Cleveland as suffragans, was petitioned.⁴⁹ Bishop Purcell returned from the Council to find his diocese visited by a scourge of cholera as disastrous as that of 1832. He wrote a touching pastoral to his people warning them of the danger and urging them to prepare for death, which might come suddenly. This step would aid the priests, likewise, in their exhausting and constant duties during the epidemic.

Even in this time of distress, when priests and sisters were stricken and the Asylums were being filled with orphans, he did not forget the wants of the Holy Father, but sent \$1,000 as Peter's Pence. He dedicated two churches and towards the close of the year 1849, he formed The Young Men's Catholic Association.⁵⁰

The Dean of the American Hierarchy, the Right Reverend Benedict Joseph Flaget, died on January 11, 1850. Bishop Purcell preached his funeral oration, and Father Badin, the protopriest of the American Church, performed the last absolution.⁵¹

A recommendation for taxing churches was introduced into the State Convention, and drew from the Bishop a strong protest. To his own people he said: "Our Catholic forefathers believed, and we believe, that the House of God ought to be the noblest House in every city and town." Non-Catholics joined the Catholics in preventing the obnoxious levy.⁵² The Bishop continued selecting sites for new churches. St. Patrick's, St. Francis de Sales, St. Paul's and St. Boniface, Cummins ville, were soon in course of erection. This year, 1850, the golden year of his life, was celebrated by a reception of all the children attending the Catholic Free Schools.⁵³ On August 6, Cardinal Frasoni announced the forwarding of Bulls making Cincinnati a Metropolitan See, with Louisville, Detroit, Vincennes and Cleveland as suffragans. Bishop Purcell received the Apostolic Brief on October 8.⁵⁴ It

⁴⁹ Archives Cincinnati Archdiocese; Archives Mount St. Joseph-on-the-Ohio.

⁵⁰ *Ibid.*

⁵¹ WEBB, *Centenary of Catholicity in Kentucky*, pp. 374-402. Louisville, 1882.

⁵² *Catholic Telegraph*, June 8, 1850.

⁵³ *Catholic Telegraph*, June 8, 1850.

⁵⁴ *Concilia Provincialia Baltimori habita, 1929-1849*, Baltimore, 1851. Archives Cincinnati Archdiocese; *Catholic Telegraph*, October 12, 1850. *Ibid.*, October 26, 1850.

was in the same consistory in which Pope Pius IX proclaimed Bishop Wiseman Cardinal Archbishop of Westminster, thus restoring the Catholic Hierarchy to England, that the Pope was asked to send the pallium to the Archbishops, John B. Purcell of Cincinnati, Antoine Blanc of New Orleans and John Hughes of New York. This was the fourth time an Archbishop had been created in the United States: Baltimore in 1810, Oregon Territory in 1846, St. Louis in 1847, and in 1850, Cincinnati, New York, and New Orleans. The Right Reverend John B. Lamy was consecrated in the Cincinnati Cathedral on November 24, 1850.⁵⁵

May 21, 1851, was the Silver Jubilee of Archbishop Purcell's ordination. He spent it in Europe, whither he had gone to receive the pallium at the hands of Pope Pius IX. Before giving him the emblem of his archiepiscopal power, the Holy Father in recognition of his services made him assistant at the papal throne.⁵⁶ The Archbishop returned to Cincinnati in August and found a very important subject awaiting his decision. The affiliation of the Sisters at Emmitsburg to the Daughters of Charity in France was being accomplished through the instrumentality of Father Deluol, a Sulpician. A full account of the transaction may be found in *The History of Mother Seton's Daughters*.⁵⁷

The little colony established in Cincinnati in 1829, had conducted schools and orphanage there, and clung tenaciously to Mother Seton's plans, dress, ideals. A notification of the impending change caused the Sisters to seek the advice of the Archbishop and to express their opposition to the movement. After serious deliberation he announced that it was God's will for them to remain Mother Seton's Daughters and that he would open a novitiate and be their Father and Ecclesiastical Superior.⁵⁸ His last hour, July 4, 1883, found him filling both offices.

The community was incorporated as The Sisters of Charity of Cincinnati, Ohio, and the Academy was chartered according to the laws of Ohio.⁵⁹

⁵⁵ Archives Mount St. Joseph-on-the-Ohio.

⁵⁶ *Catholic Encyclopedia*, Vol. xxii, pp. 570-572.

⁵⁷ McCANN, *History of Mother Seton's Daughters*, Vol. ii, pp. 98-118, New York, 1917.

⁵⁸ Archives Cincinnati Archdiocese.

⁵⁹ Archives Mount St. Joseph-on-the-Ohio.

Through the little community which he took as his own, he saw many of his plans realized, and many of his hopes fulfilled. Hospitals and diocesan institutions were placed under their care, and are still conducted by them.

On April 19, 1853, the great missionary, Very Reverend Theodore Stephen Badin, who had been a member of the Cathedral household for three years, died, assisted by the prayers of Archbishop Purcell, the clergy of the Cathedral, and the Sisters of Charity. His body was placed beside Bishop Fenwick in the crypt of the Cincinnati Cathedral.⁶⁰

Father Baraga, an associate of Father Badin in early missionary life, and Father Carrell, S.J., were consecrated in Cincinnati on the Feast of All Saints. The Church was gaining in influence as well as members. The Catholic marriages of this year were twelve hundred and sixty-one and the baptisms three thousand seven hundred and fifty-five.⁶¹

In December, the Most Reverend Cajetan Bedini, Archbishop of Thebes and Nuncio to Brazil, paid a visit to Archbishop Purcell. Previous to his coming to Cincinnati he had presented himself to the administration at Washington but had not received all the courtesies due to him as a member of the diplomatic corps. Italian and German revolutionists had spread calumnies about him and secular papers printed them so that by the time he reached Cincinnati plots against his life had been formed. Archbishop Purcell's vigilance and influence prevented or quelled any serious uprising against him, although a mob marched to the cathedral residence with evil intentions.⁶²

The Feast of the Immaculate Conception, December 8, 1854, was one of special exultation. The Archbishop had issued a pastoral expressing his wish to unite his diocese with the faithful in Rome and throughout the whole Catholic world in proclaiming the dogma of the Immaculate Conception of the Mother of God.⁶³

The first Provincial Council of Cincinnati opened on May 13, 1855.⁶⁴ Letters had been sent to the Bishops of the Province, to

⁶⁰ Archives Cincinnati Archdiocese; SHEA, *op. cit.*, p. 537.

⁶¹ SHEA, *op. cit.*, Vol. iii, p. 634.

⁶² *Catholic Telegraph*, Vol. xviii, February 4, 1911.

⁶³ Archives Cincinnati Archdiocese.

⁶⁴ *Catholic Telegraph*, May 19, 26, 1855.

the Superiors of the Dominican, Jesuit, Franciscan, Precious Blood and Holy Cross Orders, stating the object of the Council, the subjects to be discussed and inviting their presence and help. The Council lasted one week and passed nineteen decrees, one of which was to make Mount St. Mary's of the West a Provincial Seminary for Holy Scripture, Theology, Church History, Patrology and the cognate branches of clerical learning, and St. Thomas in Kentucky, a Seminary for preparatory studies. A decree was passed, likewise, asking the Holy See to make Mount St. Mary's a Pontifical College and requesting the faculty of conferring degrees in Philosophy and Theology.⁶⁵

The Fathers of the Council urged the erection of Sees at Sault Sainte Marie and Fort Wayne, forbade the borrowing or receiving money on deposit without episcopal permission, encouraged the erection of parochial schools, hospitals and asylums, and recommended the establishment of definite support for infirm clergymen. The Council closed on May 20, with great dignity and ceremony.⁶⁶

Mrs. Sarah Peter, a convert, daughter of Governor Thomas Worthington of Ohio and sister of General Worthington, became at this time a valuable co-worker with Archbishop Purcell. Through her influence the Good Shepherd Sisters began work in Cincinnati in 1857, the Sisters of Mercy from Kinsale, Ireland, in 1858, and

⁶⁵ Archives Cincinnati Archdiocese, VI, "Cum innotuisset Patribus deesse in plerisque Seminariis Diocesanis tum copiam quae decet magistrorum, tum numerum alumnorum ad alendam aemulationem in studiis scientiae et pietatis necessarium, placuit omnibus Seminarium commune pro universa Provincia instituere, Seminariis Diocesanis tamen minime sublatis; aeternaeque Seminarii Sanctae Mariae ad Montem prope urbem Cincinnati sem, munificentissime a Reverendissimo ac Illusterrimo DD. Archiepiscopo Cincinnati oblatam, eligere in situm novi instituti." VII. "Perpensis quoque incrementis, quae exinde sacrarum rerum scientia, atque decore quem Catholica Religio in his regionibus caperet, censuerunt omnes supplicandam esse Sanctam Sedem ut ex sua dignatione hoc Seminarium Provinciale aliquo modo Collegium Pontificium fieret, quatenus per auctoritatem Apostolicam facultatem conferendi gradus Philosophiae et Theologiae, atque exigendi ab alumnis, post sex mensium probationem iuramentum manendi in propria Missione in ejusmodi Collegiis consuetum, decoraretur." The sacred Congregation of the Propagation of the Faith, through its Prefect, Cardinal Barnabo, rendered the following decision regarding the seventh decree: "Differi voluerunt responsum quoad petitionem ut Provinciale Seminarium declaretur Pontificium, eidemque conferatur tradendi gradus academicos."

⁶⁶ *Ibid.*

the Sisters of St. Francis from Cologne. In 1868, nine years before her death, she brought the Little Sisters of the Poor.⁶⁷

On April 26, Archbishop Purcell consecrated the Right Reverend James F. Wood for Philadelphia, and the Right Reverend H. D. Juncker for Alton. The beautiful Gothic Chapel of Mount St. Mary's of the West was consecrated on June 24, 1857. Towards the close of the year, the Archbishop was appealed to in the controversy which arose in the Congregation of the Holy Redeemer and which led to the foundation of the Paulist Congregation.⁶⁸

At the end of the year 1857, the Catholic population of the Cincinnati Diocese was estimated at two hundred and seventy-seven thousand six hundred and eighty. The year 1858 was marked by two important events, the consecration of the Right Reverend J. H. Luers as first Bishop of Fort Wayne on January 10, and the meeting of the Second Provincial Council of Cincinnati on May 2. The decrees of the First Provincial Council of Cincinnati and those of Baltimore were renewed and twelve others adopted.⁶⁹

The Feast of St. Edward of England, October 13, 1858, was the Silver Jubilee of Archbishop Purcell's episcopate. The whole Archdiocese united in showing its great Metropolitan the appreciation of his works and sacrifices in accomplishing them. Bulls arrived appointing Very Reverend Edward Purcell, Coadjutor to the Bishop of Pittsburgh, but he declined the honor.⁷⁰

The Catholic Institute was organized early in the year 1859.⁷¹ The Society issued stock, which sold very rapidly, and a hall in the Roman style of architecture was built in which Catholic Societies could hold their deliberations, hear lectures, or transact business. Chief Justice Taney had been invited to lay the

⁶⁷ *Catholic Telegraph*, May 12, 1855; Archives Cincinnati Archdiocese; SHEA, *op. cit.*, Vol. iv, pp. 544-545.

⁶⁸ Archives Mount St. Joseph-on-the-Ohio.

⁶⁹ Archives Cincinnati Archdiocese, *Concilium Cincinnatiense II, habitum anno 1858*. Cincinnati, Pastoral Letter, May, 1858, *Catholic Telegraph*, May 8-15, 1858; McCORMICK, Rev. P. J., Ph.D., *History of Education*, The Catholic Education Press, Washington, D. C., 1915.

⁷⁰ Anniversary Address of the Priests and People of the Diocese of Cincinnati, presented at the Silver Jubilee, 1858.

⁷¹ *History and Organization of the Catholic Institute*, Cincinnati, 1860.

corner-stone of the edifice, but the letter miscarried and reached the venerable gentleman only the day before the ceremony.

At this time the baptism registrations for the year were almost nine thousand, marriages about two thousand, and deaths nearly twenty-seven hundred. The increase, together with immigration, required the building and enlarging of churches in all parts of the diocese and the Archbishop encouraged the people by his own zeal and activity.

He extended a helping hand likewise to his brother bishops, as in the case of Bishop Bayley of Newark, N. J. Bishop Bayley, wishing to have Mother Seton's Daughters in his diocese, applied to New York and Cincinnati in vain, for neither community felt able to establish a mission in his See. Correspondence with Archbishop Purcell and Mother Margaret resulted in the sending of the Newark postulants for training in the Cincinnati Novitiate.⁷² The five young ladies returned to New Jersey at the end of September, 1859, when the Daughters of Mother Seton began their remarkable career in Bishop Bayley's diocese. The corner-stone of the Immaculata on Mt. Adams was laid this year. The Honorable John Quincy Adams was invited by the Astronomical Society of Cincinnati, in 1843, to lay the corner-stone of the Observatory on Mt. Ida, changed then to Mt. Adams. On account of bigoted remarks made by the "Old Man Eloquent," Bishop Purcell resolved to have a church spire point to the clouds from the hill near the Observatory. The Immaculata fulfilled his vow, and later he had the satisfaction of seeing the Observatory itself, the Passionist Monastery, and the Holy Cross Church on neighboring sites.⁷³

On September 11, he addressed an audience of eight thousand people on Bunker Hill, Boston, when the corner-stone of St. Francis de Sales Church was laid on this historic ground. On his return home he learned that the President of his Seminary, Right Reverend John Quinlan, had been appointed Bishop of Mobile.⁷⁴

At the opening of the Civil War, Archbishop Purcell announced to his people: "The President has spoken and it is our duty to obey him as head of the nation. Moreover, Ohio, the State in

⁷² Archives Mount St. Joseph-on-the-Ohio. *Letters*.

⁷³ Archives Cincinnati Archdiocese, *Catholic Telegraph*, August 27, 1859.

⁷⁴ *Ibid.*, September 24, 1859. Archives Mount St. Joseph-on-the-Ohio.

which we are, has also spoken on the subject. It is then our solemn duty as good and loyal citizens to walk shoulder to shoulder with all our fellow-citizens in support of the national honor."⁷⁵

In the Third Provincial Council of Cincinnati, which began its session on Sunday, April 27, 1861, the Archbishop in his opening speech called attention to the sad spectacle never before witnessed in our glorious republic and prayed God that hostilities might cease and wiser and better counsels prevail.⁷⁶ At the beginning of the war he was very cautious in his political views, but after studying the question he became an earnest supporter of the United States Government, although he knew that many of his people adhered to the party in the North against the war. He gave willingly some of his professors from the Seminary at the call for troops, and blessed the Army Chaplains and Sisters whose summons came almost simultaneously with the cry—to arms!

Feeling the weight of cares and responsibilities, the Archbishop asked the Holy See for an Auxiliary.⁷⁷ Right Reverend Sylvester H. Rosecrans was consecrated Bishop of Pompeiopolis on March 25, 1862, in the Cathedral of Cincinnati, and at once assumed the care of the diocese, as the Archbishop accepted the Pope's invitation to go to Rome for the canonization of the Japanese Martyrs. This was his second trip within a year. At his decennial visit the preceding year, the Holy Father had made him a member of the Noble Society of Rome, and created his mother the Countess Joanna. The Reverend Doctor Francis Joseph Pabisch, who came to Cincinnati with the Archbishop in 1862, succeeded to the Presidency of Mount St. Mary's of the West on the death of the Very Reverend William J. Barry, April 20, 1863.

On the vigil of Pentecost the Archbishop published a Pastoral Letter explaining the scope of his proposed Normal School and asked the cooperation of clergy and people.⁷⁸

The summer of 1865 deprived the archdiocese of two remarkable clergymen, the Reverend Donald Xavier MacLeod, a writer of note and distinguished convert, and the Very Reverend

⁷⁵ *Catholic Telegraph*, April 20, 1861.

⁷⁶ Archives Cincinnati Archdiocese.

⁷⁷ KELLY and KIRWIN, *History of St. Mary's Seminary*, pp. 234-240. Cincinnati, 1894.

⁷⁸ *Catholic Telegraph*, June 22, 1861, December 16, 1863.

Edward T. Collins, V.G., a man of rare literary taste, a model citizen and zealous priest.⁷⁹

Bishop Lamy, of Santa Fe, N. Mex., a pioneer missionary of Ohio, wrote to Archbishop Purcell at this time, to ask help for his far-off needy diocese. The answer to his appeal was that a band of Sisters of Charity in a few weeks began their first journey to the Indian hunting ground. Arrived at the "City of Holy Faith" they took up their abode in the Bishop's adobe palace, which was used as Seminary and orphanage.⁸⁰

All during the Civil War the activities of the diocese were remarkable, but at the close of hostilities churches were built in many places, schools opened, and academies were filled with pupils from the South. Mount St. Mary's of the West was in a flourishing condition, and the Colleges conducted by the Jesuit, Holy Cross, and Franciscan, Fathers in Cincinnati, and by the Brothers of Mary in Dayton, as well as the Novitiates of the Dominicans and of the Precious Blood Fathers and the charitable institutions, were all showing the vigor of Catholicity in southern Ohio. Statistics obtained for the Second Plenary Council of Baltimore placed on record the See of Cincinnati with an Archbishop, an auxiliary Bishop, one hundred and fifty priests, one hundred and eighty-one churches, and a proportionate number of parochial schools.⁸¹

The Council met on October 7, 1866, and was presided over by Most Reverend Martin John Spalding, Apostolic Delegate. Six other Archbishops and thirty-nine Bishops were present.⁸² The question of establishing a Catholic University like that of Dublin was discussed, also the manner of reaching the colored people made free by the late war. The eloquent sermons of Archbishops Purcell, Spalding, McCloskey, and Kenrick, and those of several of the Bishops were printed in this country and reprinted in Europe. President Johnson attended the closing session of the Council.⁸³

⁷⁹ Archives Cincinnati Archdiocese. KELLY and KIRWIN, *op. cit.*, p. 213; *Catholic Telegraph*, June, August, 1865.

⁸⁰ Archives Mount St. Joseph-on-the-Ohio.

⁸¹ SHEA, *op. cit.*, Vol. iv, pp. 715-720. BROTHER JOHN E. GARVIN, S.M., *The Centenary of the Society of Mary*, Dayton, Ohio, 1917.

⁸² *Ibid.*

⁸³ *Ibid.*

The anniversary of St. Peter's martyrdom was celebrated in Rome, in June, 1867. The Archbishop journeyed to the Eternal City for the memorable occasion, and was received with especial honor by Pope Pius IX, who told his Master of Ceremonies to place him immediately at his right hand at the throne when he said Mass in St. Peter's on the great feast.⁸⁴

On his return from Rome he found it necessary to add a wing to his Seminary, and to build a church nearby for the Catholics of Price Hill.

Columbus, Ohio, was made a See, with Bishop Rosecrans as its first Ordinary, so that the Archbishop's original diocese was now divided into several parts, each governed by one of his own spiritual sons consecrated by him.⁸⁵

The Church in the West had not only struck its roots firmly into the ground but had also sent forth enlivening shoots to other sections of the country, and it was the hand of Archbishop Purcell which had moulded her destiny and his foresightedness that had directed her movements.

In his seventieth year, still fresh and active and with unabated zeal, he sent forth a Pastoral asking for the prayers of his people to direct the great Council of the Church to which all the Bishops of the Catholic World had been invited by the Sovereign Pontiff, Pope Pius IX.⁸⁶

A Jubilee for this purpose began June 2, to continue until the close of the Council. The Archbishop left Cincinnati on October 14, to attend the Ecumenical Council of the Vatican, which began on December 8, 1869, and adjourned on July 18, 1870.⁸⁷ As a representation of the entire world, it far exceeded all previous councils, and in importance it ranks as one of the most remarkable events of the nineteenth century.

The Archbishop's birthday, February 26, 1870, was celebrated by the Cincinnati students at the American College, Rome, by an address and presentation of a handsome set of breviaries. He received, also, a handsome mitre from the Countess Pourtalis. It was embroidered in arabesques with nine

⁸⁴ Archives Mount St. Joseph-on-the-Ohio.

⁸⁵ Archives Cincinnati Archdiocese.

⁸⁶ Archives Cincinnati Archdiocese.

⁸⁷ Archives Cincinnati Archdiocese.

of the purest amethysts, large as plums, on each side, and the inscription "In Fide Vivo" on a scroll.⁸⁸ The great question settled in the Vatican Council was the Papal Infallibility. There were three classes of dissentients to the promulgation of the dogma:

1. The Gallicans teaching the opposite of the proposed dogma.
2. Those who believed the doctrine, but did not think it capable of definition because the tradition of the Church was not sufficiently clear on that point.
3. Those who believed the doctrine and thought it capable of definition, but who considered that the definition would be perilous to the Church and who for the sake of peace and the good of souls, would have it postponed.

This third class was called "The Inopportunists," and Archbishop Purcell was one of the leaders. It embraced about one-fifth of the bishops. Archbishop Purcell and others obtained permission to leave Rome before the final vote was taken. Four hundred and thirty-five Fathers of the Council assembled on July 18, under the Presidency of Pope Pius IX, and all voted *placet* excepting two, one of whom was Bishop Edward Fitzgerald, of Little Rock.⁸⁹ The world at large, especially the press, felt great interest and curiosity as to the utterances of Archbishop Purcell on the subject, since he was known as a strong member of the minority. He was invited to give a lecture in the Catholic Institute Hall on his return to Cincinnati, and his clergy felt it would be an occasion of great importance. Reporters from five of the largest newspapers in New York had been sent to take his speech, and the telegraph wires between Cincinnati and New York had been chartered for five hours, the night of the lecture, to transmit his expressions for the next morning's papers. One of his priests advised him of this and said, "This is your chance to

⁸⁸ Archives Cincinnati Archdiocese.

⁸⁹ *Catholic Encyclopedia*, Vol. xv, pp. 303-309. MACCAFFREY, REV. JAS., *History of the Catholic Church in Nineteenth Century*, Vol. i, pp. 438-469, St. Louis, 1909; *Catholic Telegraph*, August, 1870.

GIBBONS, JAMES CARDINAL, *Retrospect of Fifty Years*, Vol. ii, p. 129, Baltimore, 1916.

FARLEY, JOHN CARDINAL, *The Life of John Cardinal McCloskey*, pp. 284-289, New York, 1918.

tell the world your views on Papal Infallibility." His opening words at the Catholic Institute were, "I am here to proclaim my belief in the Infallibility of the Pope, in the words of the Holy Father defining the doctrine." One of the Cincinnati papers expressed disappointment that Archbishop Purcell yielded so readily.⁹⁰

At this time a diocesan community of Mother Seton's Daughters was established in Pennsylvania by the aid of the Cincinnati Sisters and through the cooperation of Archbishop Purcell with Bishop Domenec's wishes.⁹¹

The first Bishop of Michigan, a pioneer priest of Cincinnati, Bishop Rese, died at Hildesheim on December 29, 1871. Archbishop Purcell celebrated a Solemn Requiem Mass in the Cathedral for the repose of his soul. A few months later he consecrated two of his priests, the Right Reverend Richard Gilmour, Bishop of Cleveland, and the Right Reverend Joseph Dwenger, Bishop of Fort Wayne.⁹²

In the years which passed between the Vatican Council and the Golden Jubilee of Archbishop Purcell in 1876, his activity seemed as vigorous as in the earlier days when he was laying the structure of his great Archdiocese. Churches were increasing in number and smaller ones were being replaced by imposing edifices, educational establishments were reaching forth to the highest point of efficiency, the Seminary registered one hundred and thirty students, and had a splendid faculty, while the religious communities were growing apace, supplying the wants of the people. Not only at home was the Archbishop busy and interested, but a glance at his correspondence shows calls from many quarters of the world, for help, advice, encouragement or protection. Accustomed to the best society of the Old and New World, a linguist, a delightful speaker, he had the faculty given to very few of selecting from a thousand words the very simplest to convey his meaning. Children delighted his soul, and festivals for them on the Cathedral grounds were of frequent occurrence. His humility was as noticeable as his simplicity, hospitality and charity.⁹³

⁹⁰ Archives Mount St. Joseph-on-the-Ohio.

⁹¹ *Ibid.*

⁹² *Ibid.*

⁹³ Archives Cincinnati Archdiocese.

The fiftieth anniversary of his ordination occurred on May 21, 1876.⁹⁴ It was the first celebration of the kind in the American Church and therefore an event of great importance not only in the annals of the Cincinnati diocese but likewise in the history of the Catholic Church in the United States. It was made noteworthy by all the religious pomp and ceremony such an occasion would call forth on account of the prelate's own eminence, and also by the grandeur his many spiritual sons in the episcopacy furnished. The religious orders which owed him their place in the country and in his diocese, the institutions of learning of which he had been the inspiration, the hundreds of churches whose congregations he had encouraged, the people of the city and state who felt themselves honored to claim him—all presented rich testimonials of love and congratulation. The Chalice which he used on his Jubilee Day was of purest gold set with gems—a gift from his own priests and a true love-offering. The Bishops of the Province gave him a pectoral cross set with fifty half-carat diamonds and a full carat diamond in the center. An account of the week's festivities would fill a volume. It was apparent that the secular and religious celebrations, the various institutions of his own Province and those governed by prelates of his own training, vied with one another in paying him honor; but the rivalry was not discordant—it was rather the outburst of overflowing gratitude and reverential love.

For every joy there seems an attendant sorrow. News came to the Archbishop of the death of his old friend, Father McElroy, in September, and that of Archbishop Bayley in October. In February, 1878, Pope Pius IX closed his eventful career,⁹⁵ and shortly afterwards there was a disturbance in the financial markets and banks which held diocesan funds either as loans or deposits closed their doors. During the financial crisis of 1837, the sterling honesty of the Archbishop and his brother, Father Edward, had induced their fellow-citizens to urge them to receive deposits and use them for the needs of the diocese. In the days of the Civil War other sums were added, and Father Purcell's notes promised the legal interest, six per cent in Ohio. In the

⁹⁴ *Catholic Telegraph*, February 19, 1875; *Catholic Encyclopedia*, Vol. iii, pp. 773–776, Vol. xii, pp. 570–572.

⁹⁵ *Catholic Encyclopedia*, Vol. iii, pp. 773–776.

period of reconstruction after the war, Father Purcell ceased taking loans and tried to free himself from the burden of the earlier deposits, but the people insisted on leaving the money in his hands. Previous to the collapse of 1878-1879, there had been several financial crises. Property had depreciated and securities had lessened in value so that a crisis was imminent. It came when smaller banks like those of Adae, Hemann, and Bussing, in which Father Purcell had deposits, became insolvent. In the hope of doing justice to all creditors, the Archbishop made an assignment. John B. Mannix was the assignee. He invested the money paid to him, advantageously, as he thought, but the securities proved worthless, making the obligations heavier.⁹⁶

The Court then appointed Judge Tafel and Attorney Miller, non-Catholics. Many complications followed, but no better results in the liquidation of the debt. By the persistent efforts of the clergy and the Archbishop's Counsel, order was brought out of chaos, true notes were separated from false, the Court came to a decision on the amount due, and it was paid in a reasonable time but not until it had cost the diocese the lives of three great men: Archbishop Purcell, Father Edward Purcell, and Doctor Francis Joseph Pabisch, the President of Mount St. Mary's of the West. Archbishop Purcell, overwhelmed by the disaster, and hoping some younger person might be appointed who could cope with the trouble, sent his resignation to Rome in January, 1879. The Holy Father, Pope Leo XIII, through Cardinal Simeoni, announced, on March 21, that he would not accept the resignation, but would give a coadjutor. The Right Reverend William Henry Elder, Bishop of Natchez, was appointed Coadjutor Bishop of Avara, and reached Cincinnati on March 3, 1880.⁹⁷

In the light of the revelations of the late world war it seems possible that it might have been the aim of some silent force to bring about the destruction of Archbishop Purcell's great influence. This conviction grows stronger as the documents are studied. He wielded a power granted to few; he reached an eminence in Church and State not attained by many. Future years and unpublished documents may dissipate the cloud and remove the words "financial failure."

⁹⁶ KELLY and KIRWIN, *op. cit.*, pp. 310-234.

⁹⁷ Archives Mount St. Joseph-on-the-Ohio; Archives Cincinnati Archdiocese.

The last public act of Archbishop Purcell was to confer the degree Doctor of Sacred Theology on Father Callaghan, his secretary, in the Cathedral on February 8, 1879. The honor was conferred by the Pope in recognition of Father Callaghan's able elucidation of the Dogma of Infallibility, as published by him in the *Catholic Telegraph*.⁹⁸

The Archbishop died on July 4, 1883, mourned as only a beloved Father could be mourned. What a burden of sorrow he would have escaped had Pope Pius IX, in 1862, approved of his wish to retire to a monastery. The Pope's answer was: *Nemo salvabitur nisi perseveraverit*. He persevered to the end. The cloud which appeared at the sunset of his life had almost passed, leaving his memory and his works the more brilliant and attractive.

His Golden Jubilee as Bishop would have been celebrated three months later, on October 13, 1883.⁹⁹

His solemn obsequies in the Cathedral of Cincinnati were attended by archbishops and bishops from almost every diocese in the country. The sermon, powerful in its eloquence and touching in its tenderness, was delivered by the Bishop of Cleveland, the Right Reverend Richard Gilmour, D.D. The funeral train which had borne the Archbishop's body from St. Martin's returned with it to the little mound near the resting places of his mother and that brother whose whole-hearted trust of humankind had brought to both an insurmountable sorrow.

The impetus given to the Archdiocese of Cincinnati by its Patriarch, the Most Reverend John Baptist Purcell, D.D., of itself would have carried forward for many years the religious and intellectual activity, but fortunately Archbishop Elder, as Coadjutor and successor, kept before his mind the ideals of his predecessor, likewise his preceptor, and with his own devotion to the cause of virtue and learning kept the light of each burning brilliantly. He had for powerful allies many of his clergy, several of whom were called to wear the purple, notably the present Archbishop of Cincinnati, the Bishop of Nashville, and the late Bishop of Grand Rapids.

In the minds of people at a distance, the name of Archbishop

⁹⁸ Archives Cincinnati Archdiocese.

⁹⁹ *Catholic Encyclopedia*, Vol. xii, pp. 570-572; Archives Cincinnati Archdiocese.

Purcell may be associated with the so-called "Failure." Failure means death, but Archbishop Purcell lives today, in his episcopal city and province, and in the history of the Church in America. Like his Master whom he served for fourscore years, he walked about doing good and his works remain. *Si monumentum quaeris, circumspice*. What can be said of the material, may be affirmed still more strongly of the moral, intellectual, and spiritual. He created a diocese with a history and traditions unsurpassed in the Church of God.

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